AN

UNJUST PLEA CONFUTED,

And *Melchiſedec* and Chriſts Order Vindicated againſt Antichriſtianiſm; In anſwer to a book called, *Moſes and Aaron, or the Miniſters Right, and the Magiſtrates duty*, Given forth by *Daniel Pointell*, a falſe Miniſter in *Kent*, who (like one of the Popiſh order) calls himſelf Rector of the Church of Chriſt at *Staplehurſt*, who in his book hath ſtated a three-fold Plea for Tithes; That of Law *Divine*, Law *Humane*, and *Free gift*.

The ſtrength of which book is overthrown, and his principal Arguments are here briefly anſwered, and all his pleas for Tithes rejected by the truth, though there are many falſhoods and Abſurdities in his book [it being a great volumn] omitted, as things not worth regarding.

And the Prieſts here may ſee who were their Examples for their taking Tithes now.

Alſo here are ſeveral Aſſertions of the Prieſts concerning the Magiſtrates duty diſcovered.

With a Hint of a diſpute that was at *Sandwich* in *Kent*, and ſomething that paſſed betwixt us and a Prieſt there.

Alſo a few words of ſpecial concernment both to people and Rulers.

Let this book be read by the Prieſts of *England* and their hearers, and they may ſee thoſe things diſcovered, which they never ſaw before.

By a Witneſſe of the way of Truth, *G. Whitehead*

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An unjuſt Plea confuted, &c.

NOW is come Salvation and ſtrength, and the Kingdom of our God, and the power of his Chriſt, whereby Antichriſt as diſcovered in all his practices, and the Beaſt, falſe prophet and whore with all their whoriſh wayes, and long-continued abominations, which falſe Prieſts and Prophets plead for, are made manifeſt, and judged utterly to be condemned into the pit, and periſh together: And by the power of Chriſt is Redemption witneſſed by them that are of God, and out of the earth, out of the fall, ſince which, all the Tithes were upheld, and not before, for they were paid to Melchiſedec of the ſpoils taken in the time of the War, by *Abraham*, before the Law was given forth, and after that to *Levi* and his prieſthood under the Law, and the firſt Covenant; who had a command to take Tithes of their brethren, not onely for their own ſupply (as the Prieſts now receive them) but alſo for the relief of the widows, fatherleſſe, and ſtrangers; but ſince that, that command to *Levi* was diſanulled by Chriſt, as the Apoſtle witneſſed, *Heb.* 7 5. 18. Tithes have been upheld for ſeveral Generations, then, not by any command from God, ſeeing his command to *Levi* for Tithes was diſannulled by Chriſt, as other commands relating to ſhadows and figures were, but onely they have been upheld by Antichriſtian Laws and Miniſters, Inſtituted and made in the time of Popery and Apoſtacy; And therefore are Tithes, as now they ſtand, *Popiſh*, Idolatrous and *Heatheniſh*, as they are upheld without a command from God by the idolatrous Prieſts, who out of their greedy minds plead for them in their words, ſermons and books, as this ſaid Prieſt hath here done, with as much ignorance and confuſion as ever I knew any, if not more, who hath ſtated a three fold, plea for the right of Tithes, that of law divine, law humane, and free gift, whereby in his much reaſoning for them to be ſtill of Divine right (as he ſaith, he hath

tradicted many of his brethren the Priests in *England*, who are weary with that plea of divine right, and have cast it off, seeing that it will not stand, though still they uphold the tithes unrighteously; but here we see these Priests mightily confounded among themselves about their plea for Tythes, one sort pleading for Tythes by divine right, others by humane right onely, and here they are divided about the very strength and pillar of their trade, which is chiefly upheld by Tythes; therefore their Kingdom cannot stand, nor this unrighteous confused way of their trading.

Now after this said Priest hath stated many reasons, and much matter for Tythes, still being of divine right from that of *Melchizedeck*, receiving the tenth of *Abraham* and from the *Levites* receiving them under the law; he hath declared *Melchizedeck* to be a type, page 25, and a figure page 56 and *Levi* a figure, and yet still hath affirmed tithes to be a moral and a perpetual right to *Melchizedeck* and his priesthood, one of which he pretends himself to bee: Now here he hath uttered confusion; for if Tythes were upheld by the Type, and the figure, and belonged to them, then they were not perpetual, but ended in Christ with the types and figures, when Christ the substance nailed the hand writing of ordinances to his crosse, and abolished the law of them, *Colos.* 2. 14. *Ephes.* 2. 15 And then if this Priest take Tithes as one of *Melchizedeck*s priesthood; If he was but a type and a figure (as he saith) then he is but a Minister of types and figures, and not of Christ, the substance and end of the shadowes as were the true Ministers. And could *Melchizedeck* and *Levi* be figures and not tithes? What ignorance hath here appeared in this Priests words? will he set tithes above *Melchizedeck* and *Levi*? the one of whom was like unto the Son of God, and the other Gods covenant? this assertion of the Priests, is even to set a possession above the heirs of it.

*Ge.*14.20 *Num.*18. *Deut.*14. *Le.*27.31 *Heb.*7.3. *Mal.*2.4

And to confirm this unrighteous plea of his, for tithes being of divine right, he propounds his doubts (as he saith) touching the law he counts tithes due by; and layes down what he conceives to be the resolution of the Gospel, in the

*Pr. p.*33. *pag.* 34. *pag.* 58.

the matter of Miniſters maintenance, and he hath declared his ſuppoſition concerning Tythes, what law they are of. So here if people will believe his reaſoning, and the matter of his plea for Tythes, they muſt believe what hath proceeded from his doubts, conceivings, and ſuppoſitions; but if they have no certainer rule to depend upon, then his doubts and ſuppoſitions for inſtruction, they long may remain in ignorance for all their teacher; for he that doubteth is condemned, and the true Miniſters ſpoke the truth without doubting of it.

P. 32. This ſaid Prieſt hath drawn all that he hath ſpoken for Tithes into theſe ſummary concluſions following.

Pr. 1. *That when Tythes were firſt due to God is no where to be found; we ſuppoſe it was Gods, reſerved rent from the beginning.*

Anſw This is a falſe ſuppoſition, for Tythes was not at the beginning, but ſince the fall; for it was tranſgreſſion that made man fall behind-hand with God as a debtor to him; for before he fell, he ſtood in the covenant and favour with God, and *Melchiſedecks* taking the tenth, was in the time of the war, which was in the fall, which Chriſt came to end, and *Levies* taking Tythe was for the ſervice of the tabernacle, when ſacrifices and offerings were offered, which was for the tranſgreſſions of the Prieſts and people, and this ſervice for which they had Tythes had an end; And if Tythes were Gods rent, as thou haſt affirmed, why do you Prieſts that take Tythes now, not pay God his rent, as it was uſed formerly for his ſervice, even the ſervice of the Tabernacle? and the tenth of Tyths was offered up an heave-offering unto the Lord, and the ſtranger, the fatherleſſe and widow might come to the ſtorehouſe where the Tythes were and eat and be ſatisfied, but you put not Tythes to that uſe now, though you demand them from the example of *Levi*, and yet thou ſayeſt it was Gods reſerved rent; but in page 29 thou ſayeſt God ceaſe our murmurings for the great plenty now for divers years afforded us, and make us never grudge God his portion, which we never gave him; Then you murmurers, a-

Heb. 5. 3. *Num.* 18. 21. *Num.* 18. 21. 21. *Deu.* 14. 29.

gainſt whom *Jude* declared (*Jude* 16.) if you never gave Tythes to the Lord ſince you had them (as they were given under the Law) you never paid to God his rent, what unjuſt Tennants are you therefore?

Pr. 2. Concluſion, *That Melchiſedec had a juſt right in Tythes from God, and not from the free gift of man.*

Pr. 3. *That this right was neither by Law ceremonial nor judicial, but moral and perpetual.*

Pr. 4. *That Gods right in Tythes began not with the Levitical Prieſthood, they had onely from him the aſſignment of the uſe of them.*

Anſw. *Melchiſedecks* right in receiving the tenth of the ſpoils, proves nothing for your receiving the tenths of the fruit of mens labours and eſtates, neither can you prove your ſelves Prieſts after *Mechiſedecks* order, who was without father and without mother, without decent, having neither beginning of dayes, nor end of life, but made like unto the Son of God, abideth a Prieſt continually, dare you ſay that you are ſuch Kings and Prieſts as he was? And thy ſaying that the right of Tythes to him was by a Law moral and perpetual, is exceeding falſe, for if to receive the tenths of the ſpoils taken in war, be by a perpetual Law to continue, then wars and fightings muſt be perpetual, and then why do not the Prieſts take the tenths of the ſpoiles taken in war? but this their folly greatly is made manifeſt unto us who are of Chriſts Prieſthood which ſhall ſtand, when wars which do ariſe from mens luſts ſhall have an end, *James* 4 1.

Pr. 5. Concluſion, *That the expiration of this aſſignment to the levitical Prieſthood will never abrogate Gods right, (If he have taken them from* Levi, *he hath not therefore given them away from himſelf) nor revoke the grant to* Melchiſedec *and his Prieſthood.*

Pr. 6. *That Goſpel Miniſters may claim Tythes from this aſſignment to* Levi *(at leaſt in the equitable conſtruction of it) as appointed to ſerve God in his houſe.*

Anſ. Doſt thou own that the aſſignment of Tithes to the Levitical Prieſthood is expired, and yet from that aſſignment claimeſt Tythes, which the Goſpel Miniſters never

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did? what confusion art thou in! And how can it be that the Gospel Ministers may claim Tithes in the equitable construction of that assignment to *Levi*, except that thou wilt have them to serve at the tabernacle in burnt offerings and sacrifices again, as the first Priesthood did, for which service they had the Tithes? *Numb* 18 21. so how thou wouldest bring the Gospel Ministers into bondage again, and hast cast that upon them which Christ never did, let the wise judge.

Pr. p. 30. And whereas also *thou art speaking of what respect that assignment to* Levi *bears to certain uses, as to the service of the Tabernacle, and all the Temple services, which thou sayest are much divers from those under the Tabernacle.*

Answ. To which I answer, that you Priests who thus plead for Tithes, do neither dispose of them to Tabernacle service nor Temple service, as God commanded in the first covenant, which services did not differ in the nature of them, for they both pertained to the first covenant, onely these of the Temple did exceed that of the Tabernacle in degree; Therefore thou or you who plead for Tithes for the service of the Temple or house of God (as thou calleſt it) where is your orders and places for such a service as of old pertained to the Temple that God commanded? where is their offerings and portions of the law and Priests of *Levi* among you? produce us a register of your Genealogie to prove your selves of that Priesthood, or else you are as polluted, and to be put from the Priesthood, *Ezra* 2. 62 And where is the Singers, and Porters, and Overseers among you as pertained to the Temple service of old? 2 *Chron.* 25. 1 & 26. *Neh* 12 And where have you Levites and Priests to praise God day by day, singing with loud instruments unto the Lord, as they did in the first Covenant under that Temple, 2 *Chronicles* 30. Where do any of you Priests prophecy and praise with trumpets, harps, psalteries and cimbals, as was in the dayes of *David*, *Solomon*, *Hezekiah* and *Zerubbabel*, in the time of the first Covenant and Temple service? 2 *Chron* 29. 25, 26. Oh! that you that plead for Tithes and Temple service and worship, did but see how you have tied your selves

ſelves both from the Old Covenant and New, even into the Popiſh Idolatry and Heatheniſm in many of your practices: what portions have your ſingers of *Davids* conditions, for their ſinging in your popiſh Maſs-houſes, which you have no Scripture for? And where have you a Store-houſe to put the Tithes in, to relieve the fatherleſs, widows and ſtrangers, as they were in *Levies* time, which God Commanded, ſeeing, thou haſt pleaded for Tithes by divine Right ſo much from the Aſſignment to *Levi*? For in the time of the firſt Covenant, they that with-held the Tithes from the Store-houſe, robbed God, and they and their bleſſings were curſed, as you and yours are, who are guilty of the ſame; read *Mal.* 3. 9 10. and alſo read *Heb.* 7. how plainly the Apoſtle *Paul* ſpeaks concerning Tithes, and the two Prieſthoods, which may confute both this Prieſt and all who are not aſhamed yet to plead for Tithes by divine Right, either from *Melchizedeck* or *Levies* taking of them; for he ſaith, *verſ.* 5. And verily they that are of the ſons of *Levi*, who receive the office of the Prieſthood, have a Commandment to take Tithes of the People according to the Law, that is of their Brethren, *verſe* 11. If therefore perfection were by the Levitical Prieſthood (for under it the people received the Law) what further need was there that another Prieſt ſhould riſe after the order of *Melchizedeck*, and not be called after the order of *Aaron*? (ſo then perfection is in Chriſts Prieſthood, which came not by the Levitical Prieſthood) *verſe* 12. the Prieſthood being changed, there is made of neceſſity a change of the Law alſo, *verſe* 18. for there is verily a diſannulling of the Commandment going before, for the weakneſs and unprofitableneſs thereof; So then the Commandment going before that the ſons of *Levi* had to receive Tithes, was diſannulled; (Mark that) now we muſt not believe a mans pleading for Tithes from his own doubts and ſuppoſitions, as this Prieſt hath done, nor yet muſt we own a Popiſh command for Tithes, inſtead of that Command that Chriſt diſannulled, by which they were upheld in the ſhadow, but we muſt own Chriſt as a witneſs againſt theſe teachers who take Tithes and plead for

for them, for therein they deny Christ and his Priesthood, and so are of Antichrist.

Pr. Pa. 23. p. 24. *And as for this Priests questioning of Tithes being a Ceremony, and what there is in Christ that this Ceremony signifies.* I ask the Priests that tell of Ceremonies under the Law, and a of Ceremonial Law, where they can prove such a word in the Scripture, as God commanding Ceremonies (as in their account?) Have they not used to tell of Popish Ceremonies? and do they now count any thing of God, Commanded so? But if he had asked what there is in Christ that this figure or type (to wit Tithes) signifies,

I answer, As under the first Covenant there was Tithe of corn and wine and oil, and first-lings of the heards, and of the flocks brought to the house of the Lord, for the relief of the fatherless, widows and strangers, as well as the Priests; so in Christ is the fulness of spiritual relief, in his Fathers house, where there is many Mansions, for all that come to have a Right there (by Faith in his Light) to feed upon, which the other was but a figure or type of; but this is hid from all you that are but groveling in the earth, about Tithes and earthly things.

Pr. p. 58. Saith, *Christ a Tithe-taker, that lives, and so is eternally due so long as such things are to be paid on earth; How then shall Christ take this due being now in Heaven, but by those that are in his stead on earth? so he ever received Tithes.*

Answ. This is false and without proof; where did ever Christ or his Ministers of the New Testament take Tithes? and let his own words stand for a Contradiction to himself herein.

Pr. Page 56. he saith, The state of Christ was such, as to be poor in his followers, as well as in his own person; the state of Christ and his Apostles was a state of peregrination, ever in motion, he went up and down doing good, and that was not a state of gathering and laying up of Tithes in kind.

Answ See how deeply he hath here confounded himself; for how did Christ ever take Tithes by them in his stead on earth, if his state was to be poor, both in his own

perſon and in his followers? And then the ſtate of Chriſt and his Miniſters was not your ſtate, who take Tithes, get ſetled places, and there live at eaſe upon the fruit of poor mens labours & eſtates; but Chriſt & his Miniſters ſtate was a ſtate of being in Motion and doing good, and not a ſtate of gathering Tithes in kind (as he ſaith) then never own theſe men to be Miniſters of Chriſt, who take Tithes in kind, for they do evil, and are out of the ſtate of Chriſt and his Apoſtles. And ſo theſe Prieſts go not a warfare (as they pretend) for Chriſt, for which this Prieſt ſeveral times hath claimed a maintenance for them to be as due as the Souldiers pay, for they never put themſelves into thoſe hazards, nor endure thoſe hardſhips that the Souldiers of Chriſt endured in their warfare and travel, but they live at eaſe, ſtriving after great preferments and Tithes, to maintain themſelves and their Families in pride and ſuperfluity, in what their hearts luſt after, as is evident among them: neither are they planters of Vineyards, nor keepers of ſheep, when their hearers do rent, tear and perſecute the ſervants of the Lord, like ſo many bryars and thorns, ſwine and wolves, 1 *Tim.* 2. 3.

Pr. *Upon the ſuppoſition that Tithes are no part of the Ceremonial Law, have we as poſitive evidence, that the particular determination of a tenth is ſtill in force.*

Anſw. This his evidence that is but grounded upon a ſuppoſition, hath he laid down in the laſt page of his diſcourſe of the Divine Right of Tithes, but it is both an uncertain & a falſe evidence, as is before proved; for wiſe men uſed not to ground poſitive Evidences upon ſuppoſitions.

Pr. p. 29. Saith, *If New Teſtament examples oblige us to any thing, it is ſure, to much more then to a tenth.*

Anſw. Mark, This man's covetousneſs (which he hath confeſſed he dare not wholly excuſe himſelf from) and how he hath contradicted himſelf one while, ſaying, that the particular determination of a Tenth is ſtill in force; anoher while ſaying, that if the New Teſtament examples oblige them to any thing, it is ſure to much more then a tenth: neither of which hath he proved, but only declared his doubts, conceivings and ſuppoſitions for his mat-

matter, with perverting of the Scriptures quoted by him; for the New Testament examples do not oblige them to any thing from his own words, if he prove not his former assertion; but if they were true Ministers they needed not so to trouble themselves for maintenance as they do, whereby the Priests shew themselves both to distrust the Lord and their hearers, seeing they will have them to make Bargains and compound with them, or else they must not have their preaching.

Pr. p. 36, 37. *We should not have such eager necessitous suing from all parts for Augmentations, as we have; (And he speaks of Commands) they have determining proportions.* 1. *On the peoples side, not as they have a mind and will, but as they have a power.* 2. *On the Ministers side more then one: he must live, and this is more then the mind and heart of every giver will afford.*

Answ. So then they dare not trust the minds and hearts of their hearers with their maintenance, but must have eager necessitous suing from all parts for Augmentations, as he hath confessed; and so note that they force maintenance from people, contrary to their minds and wills, even from them whose minds and hearts would not afford that they should live. Oh! what misery are these Priests in; And what good have they done with their preaching so many years, that their hearers hearts are so much shut up against them, that thus they must force maintenance from them, by suing for Augmentations from all parts, contrary to the minds and wills of their hearers?

Pr. p. 87. But mark what he further saith, *Our flock if faithful, will be a willing people*

Answ. So then if their flock be faithful, they'l not need be sued at Law by the Priests for maintenance: take notice you that are the flock or hearers of these Priests, he hath judged you unfaithful, in that they dare not leave the proportion of maintenance to your mindes and wills, which if he Judged you faithful, he would, and not be so distrustful of you; but would commit your Ministring carnal things to them to your disposals without forcing any thing upon you, either by suing at Law or otherwise: as well as they can pretend themselves that

they are to be truſted by you in Miniſtring ſpiritual things to you; But let me tell him, that he hath ſhamed himſelf and the reſt of the Prieſts that own him in theſe things, of ſuing and forcing maintenance from an unfaithful people; and let the practiſes of Chriſts Miniſters bear witneſs againſt him for ever, if he repent not, for the true Miniſters whom Chriſt ſent forth did freely preach the Goſpel as they had freely received it; and ſaid the Apoſtle *Paul*, there is utterly a fault among you, that you go to Law one with another: Why do you not rather take wrong? 1 *Cor.* 6. 7. And ſaid Chriſt unto his, Into whatſoever Town or City you ſhall enter, enquire who in it is worthy, and there abide till ye go from thence, eating ſuch things as are ſet before you, for the work-man is worthy of his meat, *Mat.* 10. *Luke* 10. So here the true Miniſters might eat and drink where they were received, and not force maintenance from them that were unfaithful, nor from any, as theſe Prieſts now do; And the Apoſtles reaping carnal things (1 *Cor.* 9. 11.) was his ſupply from the Churches of Chriſt, and not of the World, whoſe hearts could not afford him to live; And as to that of *Gal.* 6. 6. which the Prieſts have ſo often brought us, they therein have no liberty given them for a forced maintenance, nor for Tithes from any; for the Apoſtle there ſaith, Let him that is taught in the Word, Communicate unto him that teacheth in all good things; (Mark) he that is taught is to Miniſter the good things unto him that teacheth; here's no liberty for the Prieſts forcing maintenance from them they do not Miniſter to, and whom they do no work for, as they would have it; ſo that they have largely proved themſelves, out of the ſteps of the true Miniſters: For where is there any of you Prieſts in *England* that are pleading for Tithes or Gifts, that dare give ſuch a challinge to the people of *England*, as *Samuel* the Prophet of the Lord gave to all *Iſrael*? Whoſe Ox have I taken? Or whoſe Aſs have I taken? Whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received any bribe to blind mine eyes therewith? and I will reſtore it to you. And they ſaid, thou haſt not de-

defrauded us, nor oppreſſed us, neither haſt thou taken ought of any mans hand, 1 *Sam.* 12. Come forth you Prieſts of *England*, and give us ſuch a challenge, if you dare vindicate your ſelves in what you do, or elſe for ever let ſhame and confuſion cover you.

Pr. p. 37. *And where the Prieſt ſaith they muſt live.* 1. *Anſwerable to the dignity of their calling.*

Anſw. The dignity of the true Miniſters, was not to have Tithes and great preferments, nor to be ſet up as Maſters, as theſe Prieſts now are, contrary to Chriſts Command, *Mat.* 23. but to live of the Goſpel, and rather to be ſervants then Maſters; And what, was the true Miniſters reward from ſuch as had not a heart that they ſhould live?

Pr. 2. *They muſt live anſwerable to the expenſiveneſs of their calling.*

Anſw. The true Miniſters expenſiveneſs was, not in exceſs, nor in pride, as the Prieſts now are; therefore, why ſhould they live in ſuch expences, on the fruits of other mens labours, and be ſo maintained in idleneſs and fulneſs as they are?

Pr. 3. *A ſtock in books muſt lye dead by him, ſufficient to ſet up many a conſiderable trade.*

Anſw. Then this is a very chargeable trade of theirs; away with it, let us hear no more of it, for the Saints laboured to keep the Goſpel without charge, but theſe Prieſts drive a great trade ſurely, ſeeing their ware is ſo coſtly, that they learn out of ſo many dead books? Alas! what miſery are people in, that muſt give their money for ſuch dead ware, that's ſtollen out of ſo many dead books: this ſure is not the Miniſtery of the Spirit, which the Saints were Miniſters of; therefore away with ſuch falſe miniſters, and never uphold them, who ſell their dead ware at ſuch a dear rate as they do.

Pr. p. 53. Saith, *'Tis the great cryes and preſſing of Miniſters and people, to procure Augmentations.*

Anſw. Therefore the greater is their crime and abominations: and ſurely the wo is unto ſuch covetous Miniſters, who thus covet unto their houſes an evil covetouſ-

Jer. 22. 13. ness, that they may set their nests on high, *Hab.* 2. 9.

Pr. *In our striving for Parliament men, the word was, is he for Tithes? if he be, let us voice for him.*

Answ. Yea, you have sufficiently shewen your deceit and covetousness after unrighteous gain, to your own shame, and it is such Magistrates as are for Tithes that thou hast pleaded for, to make Lawes in matters of Religion to confine men to yield to that filthy deceit of Tithes, which are disapproved with the truth, and proved to be no Gospel maintenance, but of Antichrist; but the Lord God whose hand is over both Priests and Parliaments to break them in pieces, and scatter them (as often hath been apparent) when they have sought to intrude into matters of Religion, to limit his Seed, to uphold such deceits and oppression, which it cannot consent to, for his sake: even he it is, who hath redeemed his own Seed, and hath appointed his people their Law and way, without mens Laws and limitations. And so you Teachers that have your Lawes to make for your Religion by Parliaments, and many of you have Petitioned for such a thing to the Rulers (but your ends were for your gain) are you not ashamed to have been Teachers so long, and to have had so many thousand pounds for your preaching, And the establishment of Religion you have yet to seek for at the Magistrates (when as Christ is the establisher of true Religion?) Oh! what a sad thing it is, what have ye done all this time, that your Religion is yet to establish among people? And now that plea of Divine Right for Tithes, being proved false, all his pleading for them, by a humane Law and free gift, is to no purpose, it being contrary to the order and state of Christ and his Ministers: so contrary to the Scriptures, which these Tith-takers call their Rule, which now they are fled from to the powers of the earth for gifts and rewards, which blind their eyes. Therefore out of this said Priests own words here is a very fit example for the Priests taking Tithes now.

Pr. p. 57. He saith, *As for the Gentiles themselves, they had other burthens, Heathen Idol Priests (at least in many places) took away their tenth.*

Answ.

Answ. (Mark) these were not Ministers of Christ then that took away the tenth, but Heathen Idol Priests; Is it not a poor case that these Priests now are in, when they cannot prove their example for Tithes by Divine Right, that now the Heathen Idol Priests must be their examples for them?

Pr. p. 13. Again saith, *Tithes were paid under Heathens, to the Priests of Idol Temples by the then Lawes, no one Apostle, Father, Martyr ever contradicting.*

Answ. This also is a very fit instance for him, and the Priests of the Idol Temples, the Mass-houses in *England*, who take tithes of these Gentiles of *England*; but of any one Apostle, Father or Martyr he hath spoken ignorantly and falsly, for the Apostles and Martyrs of Christ witnessed against the World and the evil deeds thereof, and testified not onely against Idolatrous worships, but also against Idolatrous practises. Also this said Priest hath contradicted himself, for in page 95. he hath confessed that two Martyrs disputed against Tithes, in these words; viz. *I find little disputed for Tithes*; *And two Martyrs* Walt. Brate, *in* Rich. 2. *time*; *and* William Thorpe *in* Hen. 4. *time, disputing against it.* So it appears that some Martyrs since the Apostles time had a discovery in former ages of the evil of Tithes then.

Pr. p. 13. Saith, *Nay*, Peters *very ordinance will exact obedience, active to all lawful Commands, passive to all unlawful ones; and for it he brings,* 1 Pet. 2. 13.

Answ. He hath here wickedly wronged *Peter*, for hee might as well say, that when the Apostles were commanded to speak no more in the Name of Jesus, they should have passively obeyed, and so not have spoken any more in his Name; but whether it be better to obey Gods lawful Commands, or mans unlawful ones, Judge ye. So to prove this Priests doctrine false, see what that of 1 *Pet.* 2 13, 14. saith, Submit your selves to every ordinance of man, for the Lords sake, whether it be to the King, as Supream, or unto Governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well; for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men;

men; You may see here these Governours were appointed for well-doing, to fulfil lawful Commands, and the submission to such ordinances, was well-doing for the Lords sake, and not an exacting of any obedience to any unlawful Commands, as this Priest hath falsly accused the Apostle *Peter*.

Pr. Saith, *And at this day it is the constant Resolution of all Protestant Divines to the quieting of scrupulous consciences, that have asked advice from them often and often, That those* Princes *Lawes which command Tithes to be paid to popish Massing* Priests, *are to be submitted to by those of the Reformed Religion, that live within the Dominion of such* Princes; *the like is the Resolution of all popish Divines, concerning their Catholicks that live under the Dominion of* Protestant Princes.

Answ. So then we see that them he calls Protestant Divines, and them he calls popish Divines are just both alike in Resolving men to yield to deceit, contrary to their own consciences and profession, in that they Resolve men to pay Tithes to Mass Priests, and to the Protestant Priests. So here the Mass Priests and these Priests are both of a mind; Alas! what deceit is it that these Priests will not resolve men to, when they can resolve men to pay Tithes to the popish Massing Priests? And surely here he hath shamed his Protestant Divines, in that he hath manifested them here to be such ministers of deceit.

Pr. p. 12. *He hath questioned if a sinful Law of the Magistrate be not to be suffered under; And saith, may not, ought not a man to chuse rather to suffer in his goods, than in his person? and expose them to buy his own peace, as a man delivers his purse to the Thief upon the high way, to save his life? an honourable similitude.*

Answ. Now if this be an honourable similitude (as he saith) then you may see that the Priests taking and spoiling mens goods for Tithes by a sinful Law, is like the Thiefs taking a mans purse by the high way, wch how fitly this agrees with the Priests profession, I leave it to the serious to Judge. This similitude which he hath counted honourable, hath he laid upon his Neighbour (a Baptist) who it appears hath opposed him in his taking Tithes, against whom this Priest seems to have gotten advantage, as to

as to do what he did in denying him Tithes out of covetousnes, more then conscience, becaus this Baptist (as he saith) promised to compound with him, and offered half of that which the Priest would have taken, which thing is disowned by the truth both in Baptists and others, who can agree or make a covenant with deceit, and are not faithful to their principles they professe; But now if this said Priest should say he did not mean as he spoke, in his calling that said similitude an honourable one, then take notice that on the other part, he is a dissembling prophane person, and I finde him a man very ignorant of the letter of the Scriptures in many particulars. Now since this said Priest hath so much pleaded for Tithes by a humane Law of the Magistrates, and for Magistrates power and duty in making laws for the Church; note what he hath laid down in page 62.

Pr. *Nay the very thing we treat of Ministers maintenance till Hezekiahs time, it seems there needed no Laws under the reign of good Kings.*

Answ. So then from this, these Magistrates that need laws for maintaining Ministers are evil ones, for under the reign of good ones, there needed no Laws; look how here he hath judged the Magistrates to be evil, and yet he would have them to make Laws for the Church; was there ever such absurdity as this? But this I tell him, that if they were Ministers of Christ, they would not seek to evil Magistrates for Laws for maintenance, neither would their hearers need be compelled by evil Magistrates Laws to relieve them, the Gospel would make way for them, for that which is lawful (but not for Tithes;) And *Paul* the Apostle did not sue the *Corinthians* nor any of the Churches (at Law) for maintenance before evil Magistrates, nor at all, as the Priests do, but witnessed against that practise, 1 *Cor.* 6. to *v.* 8.

Pr. p. 63. Saith, *That type of Christ, whose fulfilling was mysterious, let that be abrogated by Christ; but that type, whose fulfilling was literal, may, and I suppose must abide still.*

Ans. Then he hath set that which was Literal above that which was Mysterious; was there ever such darkness uttered? But Christ was the end of all types and figures, that did signifie himself. And was not the fulfilling of all things that were types of Christ mysterious, seeing they were all fulfilled in Christ who is the mystery?

Pr. p. 74. *It is knowable without Gospel Light that there is a God;*

 that

that this God is to be worſhipped, that ſome perſons are to be imployed in his worſhip as Miniſters of holy things; that to theſe an honourable maintenance is due.

Anſw. This is falſe; for without Goſpel Light men can know nothing as they ought; For ſaid Chriſt, (who enlightens every man that cometh into the world) *without me ye can do nothing* And oh! ſee how this honourable maintenance ſticks upon this Prieſts ſtomack.

Pr. p. 79. Saith, *We covet no mans ſilver, but allow every man to take a moderate ſhare in what is ours.*

Anſw. Herein is he a diſſembler; for wherefore do the Prieſts uſe ſuch eager neceſſitous ſuing for Augmentations from all parts? And wherefore is it their great-cries and preſſing for Augmentations? And wherefore have they ſo much voiced for Parliament men that were for Tithes, as he hath confeſſed before, if they covet no mans ſilver, (as he ſaith?) And where do the Prieſts allow every man to take a moderate ſhare in what is theirs, as he hath here affirmed? are they not all for what they can get? Do they not weekly charm for their bellies? See their deceit and hypocriſie.

Pr. And after this ſaid Prieſt hath pleaded for Magiſtrates to make Laws in matters of Religion, he hath affirmed, *that though God alone make Laws to binde mens conſciences, ye. men may guide mens conſciences to the obedience of thoſe Laws.* In page 81. he hath flatly contradicted himſelf, for he ſaith, *Rods do not change the hearts; Our Brethren in new England can baniſh them whom they cannot reclaim, we cannot by Law change mens hearts.*

Anſw. So then, though Magiſtrates may and ought to puniſh evil doers, and encourage thoſe that do well, [as they do Juſtice] yet they cannot guide mens conſciences, nor change their hearts into the obedience of their Laws, if their hearts and conſciences be ſet otherwayes. So where they would make Laws for Religion, to change mens conſciences and judgements, (who walk orderly) by impoſing penalties or ſufferings upon them, is juſt of like nature with the Papiſts, threatning men with penalties, and cauſing men to ſuffer their Inquiſition, impriſoning or death, if they will not conform to their outward carnal forms, which are quite contrary to the conſciences and judgements of the ſufferers. And as for his brethren in new *England* their cru-

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elty and perſecution againſt the ſervants of the Lord is taken notice of, in their fining, priſoning, cruel and bloody whipping, cutting off their ears, and baniſhing of them, and making a law for baniſhing of them upon pain of death; of whoſe bloody proceedings of late I refer the Reader to a book tituled *The Popish Inquiſition newly erected in New-England*: So this is but a very bad inſtance for this Prieſt to produce his Brethrens acting in *New-England*, for Magiſtrates to make laws to limit mens conſciences to in matters of Religion. And yet I tell him that for all their bloody proceedings in *New England* againſt the Servants of the Lord, they can never change their hearts nor conſciences by their corrupt laws, nor by their cruelty, (which hath brought an everlaſting reproach upon them, and upon all that own them in it) of whoſe cruelty and wickedneſſe old *England* and her proud covetous Prieſts cannot juſtly excuſe themſelves from being partakers.

Pr. *If Laws are bad, what fear we? they will diſcover a bad conſcience.*

Anſw. Nay, it is the good Law that diſcovers the bad conſcience, (for that which makes manifeſt is Light;) So this Prieſt hath given way both to bad Laws and bad Magiſtrates; Alas! what miſery are the ſubjects under theſe in? But now mark how this Prieſt hath cloſed up all his matter about Magiſtrates, that he would have make laws for the Church, and for Religion.

Pr. p. 69. He ſaith, *And now for a cloſe of all, that the Magiſtrates are they that ſhall hate the whore, and make her deſolate and naked*, And for it he hath quoted *Rev.* 17. 12. 6.

Anſw. You may read that of *Lev* 17. which he hath here brought, and ſee that theſe Magiſtrates this Prieſt hath here ſo much pleaded for to make and execute Laws for Religion, are the ten horns of the Beaſt which makes war with the Lamb, and upon which Beaſt the whore rides that hath made the nations drunk with her fornications; So upon him is this ſcripture fulfilled, the Beaſt ſhall think to change Laws and times, *Dan.* 7 25. and this is he that makes Warre againſt the Saints, who would compel men to worſhip him, or elſe perſecute them. Alas! is all this great matter of his pleading for the Magiſtrates and their Laws for forcing mens conſcien-

ces come to this? he hath ſhamed the Magiſtrates, he hath made no more of them then the Beaſt, and ſo their laws that they make cannot be good. Oh! what miſery is here among Prieſts and people where they will have the Beaſt (that makes war againſt Chriſt and his followers) to make them Laws for their Religion? Down with this Beaſt, and away with the Whore that he carries, they ſhall never be our law-givers.

Pr. And where at laſt he pleads for Tithes *as a free gift or donation given by princes and people*, and after, he comes to plead for them, *by a deed of gift related in the Law of Edward the Confeſſor, about Tithing under the firſt Saxon King.*

Anſw. This is but a poor ſhelter to fly to at laſt, ſhewing himſelf to be one that loveth gifts, as the falſe prophets did, and as ſtrong an argument for Tithes might the Maſſe Prieſts have brought for themſelves to have Tithes, becauſe that they are given them according to the Popes Inſtitution, and becauſe it is a command of their Church alſo to have them paid; but now Tithes being proved out of the order of Chriſt, and to be Heatheniſh and contrary to Gods Inſtitution; All his pleading for them as a gift of Kings, Princes, Rulers or People will not ſtand in any ſtead to cover him; for they were given and inſtituted in the Apoſtacy, ſince the dayes of the Apoſtles, and ſo both Princes and Prieſts have joyned themſelves together in oppreſſion as they did of old, which then cauſed the wrath of the Lord to come upon the land. And the princes contrary to the Law of God have taken away of the peoples inheritance by oppreſſion, *Ezek.* 46. 18. and now the Prieſts plead for that which was taken by oppreſſion, oppreſſing the poor, and taking the tenth of their labours and eſtates, and often times much more then the tenths, and ſo they encreaſe in goods and lands by oppreſſion. And they that cannot for conſcience ſake hear them, nor pay them theſe unrighteous gifts, they ſue them at Law, and ſpoiles their goods, and have cauſed men to be impriſoned, and caſt into holes, ſeveral till they died in Priſons, whoſe blood will be required at the hands of theſe covetous perſecuting Prieſts; ſo the Princes that have given Tithes unjuſtly, and the Prieſts that plead for them, and take them as gifts, they are both alike and may be compared together as they were of old, *Ezek.* 24. 25.

24.25. There is a conſpiracy of her Prophets in the midſt thereof like roaring Lions ravening the prey; they have devoured ſouls, they have taken away the treaſure and pretious things, they have made her many widowes in the midſt thereof, her Prieſts have violated my Law, and have prophaned my holy things, they have put no difference between the holy and prophane, her Princes in the midſt thereof are like ravening Wolves, ravening the prey to ſhed blood, and to deſtroy ſouls, and to get diſhoneſt gain, and the people of the Land have uſed oppreſſion. And wicked covetous Prieſts and Princes have often cauſed wars and miſery to come upon the people; But now the Lord hath found them out, and made them manifeſt and the day of their viſitation is coming upon them, for all their covetouſneſſe and oppreſſions, and the righteous who truſt in the Lord (and not in Princes, nor in unrighteous gifts which blind the eye) ſhall ſtand over all theſe greedy covetous Prieſts, who thus are groveling in the earth, and ſtriving for Tithes, gifts, and augmentations; for which things the more they write and ſpeak, the more they manifeſt their confuſion, covetouſneſſe, and deceipt to them who are of God, who redeemeth his people from the earth, out of the ninths and tenths; and they that follow the Lamb are redeemed from the earth, and are made Kings and Prieſts to reign upon the earth, and are not in bondage to the earth, nor the things of it; for they partake of the fruit of life in the everlaſting ſtorehouſe of God, which the Tithes and ſtorehouſe without was but a figure of. And ſo the Lord knows that what we do in denying the Prieſt Tithes, is not out of any covetouſneſſe, as many of them have accuſed us, but for conſcience ſake to God, as is evident by our Friends deep ſufferings both in bodies and goods by the Prieſts, whoſe wickedneſſe and covetouſneſſe will remain upon record, as a noyſome ſmell for ages to come. *Zeph* 33. 4.

Pr. p. 100. And where this ſaid Prieſt hath made much adoe *for infants Baptiſm.*

Anſw. I ſay, It is an old *Popiſh* tradition proceeding from the ſame root that Tithes came from in the Apoſtacy, and in the Scriptures he hath nothing like a proof for ſprinkling Infants; ſo they both are contrary to the Scriptures, therefore his

his many consequences which are grounded upon such bad subjects cannot be good.

Pr. p. 6. And as to his false accusation in saying, *That Brownists and Quakers rage more then they dispute*

Answ. This I return back upon him as a lye and a slander, proceeding from the spirit of envy against the Quakers, and it may be justly laid upon the Priests for their rage, when some of us have gone and spoken to some of them, or asked them a question, they have caused many of us to be haled out, persecuted and sent to Prison; And oftentimes the Priests have fled like cowardly hirelings, when some in the truth have opposed them in their Assemblies. And further, to manifest the Priests deceit, Take notice how unjustly we were dealt with at a dispute at *Sandwich* in *Kent* (the 1 th. of the the 2d. month, 1659.) where one *Thomas Danson* (a Priest) opposed us about Justification within: who said, he would prove us to be children of the Devil; and he affirmed two Righteousnesses of Christ, one within the Saints that sanctified them, and another in Christ without them that justified them, which he could not prove by any plain Scripture, but wrested the Scriptures with his meanings, and called them the meanings of the holy Ghost. Then I asked him, whether the Saints were justified by that Christ that was in them, yea, or nay? His answer was, no, no. Then I said, if they were not justified by that Chrst that was in them, they were justified by another Christ. So I told the people that the Priest had owned two Christs, one within the Saints, and another without them: then he seeing himself ensnared, he denied his own answer, which many took notice of; and then he owned but one Christ in the Saints and in Heaven, as there is but one God, though he be in Heaven, and with him that is poor and of a contrite Spirit, and trembleth at his Word; Yet still he could not clear himself from his former Assertion, in his denying Justification by the Righteousnes of Christ within; for he might as well have said, that Christ & his Righteousnes was divided, in as much as he owned Christ in the Saints, but not his Righteousnes which justified. And his drift was to have men justified in their sins, and to be sinners all their life time; as one that justifieth the wicked, *Pro.* 17. 15.

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When as the Saints were justified through Faith which was in Christ, in them; And *Abrahams* Faith was counted to him for Righteousness, *Rom.*4. 5, 9. and said the Prophet, God hath wrought all our works in us, *Isa.*26 12.

But when I would have holden this Priest of *Sandwich* to his Assertion, *Tho Rumsay*, and *Tho Foxton* (as they called them) the Magistrates, would not suffer me to speak, nor to answer the Priest: but with their bitter rage, hemming and houting like wilde boyes, stirred up the rude fellowes to make a great noise, several times; and there being several Priests, they none of them did so much as reprove them for their disorder, when oftentimes I laid it upon the Priests to keep their flock in better order; but by that means they stopped the truth from being heard for a time, and the Magistrates did a little thereby secure the Priest, seeing him ensnared, but thereby the Priests and Magistrates did but the more shame themselves; and indeed all sober people there, were ashamed of them, and their bruitishness*. So whether the rage doth appear on the Priests part, or on ours, I leave it to all that fear the Lord to judge of.

More of the said Priests Doctrine is mentioned in *R. H.* his Book, touching the call of God to the Ministry, and the call of man.

And all you that love your souls, and desire salvation, come out from amongst these covetous deceitful Priests, for the Lord is against them, who will confound and overthrow them for all their deceipts, and make their folly yet more manifest; and come you unto Christ the true light who hath enlightened you, that you may learn of him, and receive life from him to feed upon, and by him be taught, and not by these who teach for unrighteous gain; which if they come to want their gain, their great trade of preaching goes down, and so it must, the Lord hath spoken it.

By *George Whitehead.*

This following unto People and Rulers.

READER,

IF thou haſt read or heard *D.* P. his book and Pleas for Tithes, and now this reply unto that of it which is worth the anſwering or reading, if thou haſt read with underſtanding, thou wilt plainly ſee his much confuſion, and unſound conceivings and Imaginations manifeſted, which indeed unto all, who are truly honeſt, or ſober minded, doe appear to be without foundation, and not practiſed by Chriſt or any of his Miniſters ſent forth by him to preach the Goſpel, neither is ſuch a practiſe now uſed by any of thoſe who are taught and led by his ſpirit; And therefore it had been good for him *D. P.* that in this thing he had been ſilent, and not have ſuffered his falſe conceptions to come to the birth, which is ſo deformed a Monſter, or uggly ſhape, that none but thoſe who love darkneſſe rather then light, whoſe deeds are evil, can have unity with it.

And therefore unto all you who have any deſires begotten in you to know the truth, and in it to walk, In time, I ſay in time, minde Gods witneſſe in you which reproves for ſin and iniquity, and out of it leads, and into Gods truth and Righteouſneſſe leads all thoſe who are guided by it, and it obey; The which I bear my Teſtimony will lead you out from all falſe, deceitfull Prieſts, who write and preach their own vain Immaginations, that to uphold which Chriſt hath finiſhed and put an end unto, as is this day witneſſed of all thoſe who have taken up the Croſſe and followed him, and have learned of him; mark that.

I am one who from my youth was much with them, and as ſome call beſt, I have tried the beſt of them, for the Seeds ſake I writ this; And if Truth and Righteouſneſſe had been with them, it would at ſome time or other have appeared amongſt

mongst them; but they have rejected the Corner Stone, and Wisdom is not with them.

And when I came to the true Teacher, the light of Christ, which is pure, I clearly saw them all upon one ground, living in sin, and pleading for it terme of life, by which the hands of the wicked were strengthened, and the hearts of the Righteous grieved, out of Christs Doctrine they were, and there I left them, and there I now finde them, men of corrupt mindes and practices, as their fruits in this Nation and County hath of late them manifested, who have worried the Innocent Lambs of Christ, who cannot bow to their lusts, and put into their mouths; Many misled by them, and in body and soul devoured by reason of them; For this is declared of them, that they stand not in Gods Counsell, and so turn none from the evil of their wayes.

The Lord is my Witnesse I am not an enemy to any of them, but to that I am at enmity by which they are acted, and led forth to sin and iniquity, violence and oppression, as largely from most parts of this Nation hath been manifested and demonstrated; And now from such works and workers my soul is turned; And with those who fear the Lord and love truth am I united, Glory, glory, power and pure praises to him be given, who hath me called out of the darkness, and unto his light which is pure is my soul joyned.

And now as one who hath obtained mercy of the Lord, I warn, and earnestly desire all unto whom this shall come, who have any desires begotten in them, to know the Lord and his truth, that they all to Christ the Light come, and in it wait, that you may come to know and feel a measure of God in you, to wit, the gift of God unto you which is given to profit withall, the which if thou love, and by it be taught, ungodlinesse you will deny, and godly you will be in all manner of conversation; And then from the barren mountains you will come, that knoweth not good when it cometh, and from the empty cisterns you will turn where no waters are, the Seed of God to refresh; yea, from those who have not the tongue of the learned, that ministereth unto the spirit in prison; I say from all such you will come, who live in sin,

and plead for ſin, who are blinde leaders, and lead the blind into the ditch, who periſh for want of knowledge, or becauſe they reject the Counſel of God; And ſo while you have time, prize it, and all in time, ceaſe from doing evil, and learn to do well.

And all you who are Magiſtrates of this Nation, and have the ſword to you committed, with which you are to be a terrour to them that do evil, &c. Unto you this is the Word of Truth, Begin at home, wait to feel the power of God, bringing down, cutting down, laying low that which hath and would ſtill be exalted above the Seed of God, which muſt be brought under and ſubdued in the particular in your own hearts; I ſay, the beam at home muſt be pulled out, and then you will ſee clearly what the Lord hath called you unto, and the work he hath for you to do in this nation; Many eyes are upon you at this day; Wait and ſtand in Gods Counſel, and true wiſdom you will receive, and by it if you be ordered, you will do all things committed unto you well, and you kept in your true places, and then you will proſper. Touch not Gods annointed; limit not the holy One; give to God the things that are his; the heart he ſearcheth, the conſcience is his, he will teach, lead and govern in his own Kingdome himſelf. Beware of that Rock, where many ſtrong ones are broken to pieces, it ſtands eternally, and by it the high and proud waves are bounded, over it they cannot paſſe; You have heard and ſeen much in theſe latter dayes, let it not be forgotten what the Lord hath done for this nation, and for many of you; remember the dayes of your fears and tears, and when deliverance in meaſure is come, forget not *Joſeph* in the priſon, who was faithful in his place. Oh! hear and haſten to deliver the Innocent oppreſſed ones who ſuffer for Righteouſneſſe ſake, take heed of delayes, minde what was *Pharaohs* ruine, and Chriſts words to the murderous Jews, who juſtified the deeds of their fathers who impriſoned and ſlew the prophets. Haſten thoſe unjuſt and unrighteous laws, made in the will of man, and not according to the pure Law of God written in the heart, nor Scriptures of Truth, I ſay, haſten them to the grave, leaſt their life get over you.

And

And as a friend I adviſe you to beware of thoſe Cammelions who can ſhape themſelves into every form of Government, for advantage ſake; and take heed of thoſe frogs and locuſts, that will creep into your cloſets and Committees; you have had large experience of ſuch ſpirits within theſe fifteen years, time paſt is ſufficient, let it be ſo no more; Bear not them upon your ſhoulders, who in effect (as you may read before) make the Magiſtrates to be but the beaſt. My deſires are that none of you may carry the Whore, the mother of Harlots, or whoredoms, who hath made the Kings and inhabitants of the earth, drunk with the wine of her fornications, which hath gone out of her golden cup in her hand, full of abomination and filthineſſe of her fornication; and all that will not drink of her cup, ſhe will, or would drink of their blood, and ſhe is become drunken with the blood of the Saints, and the blood of the Martyres of Jeſus; And although ſhe ſits upon peoples, and multitudes, and nations, and tongues, and Kings, and all the powers of darkneſſe, and all be of one mind to give their power unto the beaſt, and all theſe make war with the Lamb, yet the Lamb ſhall overcome them, for he is Lord of lords, and King of kings, *(Mark that)* and they who are with him are called, and faithful, and choſen.

And now is the Lambs war begun, and his warriours are in Heaven, and they follow Him upon white horſes, cloathed with fine linnen white and pure, and out of his mouth goes the ſword which ſmites the Heathen, for his weapons are not carnal but ſpiritual and mighty, wch bringeth under the ſtrong and the mighty, the captains and the nobles, and by him the falſe prophet is taken and the beaſt, and caſt into the lake.

And that you who are now in preſent power may hate the Whore, the falſe Prophet, and the beaſt, and unto the Lambs war came, and with him to joyn; Is the deſire of him who is a real friend to all who have not onely his name, but partake of his nature. *Thomas Howſegoe.*

ERRATA.

In *page* 4, *line* 34, *r*, and the other was in Gods Covenant *p*, 19, *l*, 27, for *Lev*, 17, *read* Rev, 17,

THE END.